Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL POETRY.

[For the Christian Register.]

"Our hearts are fastened to the world
"By strong and numerous ties,
"But every sorrow cuts a string,
"And urges us to rise."

Oh! frequent—frequent be the blow,
And keen may be the sundering stroke,
Till freed from earth and all below
My spirit's earthly bonds be broke!
What was it bound my very heart?
What rivetted my soul to dust?
Wing'd treasures, destined to depart,
Or doom'd to moth, decay, and rust.

They came—Thank God! I knew from whence;
And they depart in sudden wo,
But why in mercy taken hence,
That too, my God, I humbly know.
Oh! let me not more blindly cling
To blessings left but for a time—
Nor wildly tug at every string
That holds me yet in this dim clime!

From each extreme, oh, keep me free!
But if from grief—temptation—care—
I fain would struggle up to Thee,
Forgive—for I would check the pray'r
That daily—nightly throbs within,
And wait till with a brow of peace
When still more purified from sin
Death brings my eager soul release!—AGNES.

Sunday, January 3rd, 1830.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

COMPENDIOUS SERMON,

NO. VI.

'Is it well with thee?—Is it well with the child? And she answered, It is well.'—2 Kings iv. 6.

These affectionate inquiries were put by Elisha, the prophet, to a woman of great distinction from Shunam, to whose hospitality he had been much indebted. Her reply was, 'It is well.'

It was not, however, well, either with her or with the child in the literal sense of the questions. Her only son, a peculiar gift of heaven, had been seized by a violent disease, and after a few hours of torturing pain, which had touched the liveliest sensibilities of her heart, he had expired in her arms. With deep feeling, and active resolution, she immediately commenced a journey to the man of God, from whom she hoped for the most effectual consolation, which her sudden grief would admit. The grateful and benignant eye of the prophet recognized her at a distance, and he sent his servant to salute her with the questions in the text; 'Is it well with thee? Is it well with the child?' It is probable, there was something in the accents attending her reply, that showed all was not well. Perhaps her answer is to be regarded as a simple expression of that resignation, which the pious heart will feel under the heaviest calamities. Or it might have been prompted by the momentary comfort, arising from the sight of him, from whom she expected more than from any other human being; whom, indeed, she rightly regarded as a special messenger of divine mercy and consolation to the people of God.

Other parents in all ages of the world have been called to sympathise in the agonies of young children, and to bedew their infant graves, with tears, which none but parents are capable of shedding; and if the matron of Shunam with the moral twilight of that age could under any limitation of the terms say it was well with herself and her child, how much more may this be said by Christian parents! What, though the sun of this world be involved in the darkest clouds? What though nature labor in vain to suppress her sighs? The light of consolation still shines and our very sighs may be mingled in sweet harmony with praise.

It is indeed well with the infant spirit, which has taken its flight from these regions of danger and wo. It is not dead. 'It is not the will of our Father in Heaven that one of these little ones perish.' Its pains have ceased. It is no longer *exposed* to pain or sorrow. It is removed from dangers natural and moral, which no parent can fully anticipate; which if clearly foreseen, would in many instances reconcile the parent to its removal. What woes, what temptations, what moral corruption, what irretrievable sins would in many instances result from continued life, none but God can say. Blessed then is the infant slumbering in death 'Of such is the kingdom of heaven.'

Let not the parent weep disconsolate over the blighted flower. Let him not lament too much that divine spark of intelligence, which was beginning to kindle, and was suddenly blown out. The ethereal spark is not extinguished. It is only raised above these rude winds, and drenching storms, where it will kindle and burn more divinely. What, if the infant has been removed before he has enjoyed that discipline, by which his immortal powers were to be opened, expanded, and matured? Weep not for this. Heaven no doubt provides for all the necessities of infant minds. They will not want for instruction there. There they will not be kept toiling for years in the barren rudiments of an earthly language, but, as we may suppose, will be introduced by a direct and easy course to the dialect of heaven whose every word is wisdom and delight. Probably they will be committed to the unerring tuition of angels, or the 'spirits of just men made perfect;' perhaps to some, who, from the tender ties of this life, once felt and still feel a lively interest in the parent, and who will, therefore be peculiarly faithful to the child. If these are not all chimeras, how justly may it be said of such a child, 'It is well with him!'

It is sometimes more difficult for the parent, and especially for the bereaved mother to realize that it is well with *her*. The past scenes of distress often recur to her imagination in colors painfully vivid. She feels a great vacuity too in her daily entertainments. The innocent sports, the affectionate caresses, the sprightly accents, the countenance beaming with curiosity, and with ten thousand simple joys, were rich sources of present gratification to a parent's heart, while they were mingled with many prognostics of future good. If, however, the future is all uncertain the thoughtful parent must feel no little solicitude, no slight responsibility for the temporal and eternal welfare; and if the early death of a child deprives him of many pleasures, it affords him at the same time an exemption from many anxieties and perhaps many pains.

There is another consideration, however, which may have a still greater influence in leading the bereaved parent, in the depth of his affliction, to say 'It is well;' it is the *moral* benefit, he may hope to derive from such an affliction. It is demonstrated by innumerable experiments, that we all need discipline. We need something to separate us occasionally from sensible objects; something to form us to habits of contemplation and of moral exercise, as our chief sources of enjoyment; something to associate us more constantly and more intimately with exalted spirits in the invisible world. The translation of a friend, of a child to that heavenly state has a tendency to effect these high purposes; to withdraw us from earthly scenes, and lead us to converse in the exercise of a lively and sanctified imagination with those, who have been a part of ourselves on earth, and with whom we hope to be united in future glory and bliss.

In the unerring Providence of God, joy and sorrow are always mingled here in due proportion; and their mutual vicissitudes are calculated to give an enlargement to the mind of which we are not generally aware. By this discipline, we learn in the season of sorrow, to anticipate brighter days, and in seasons of joy to look forward, to those melancholy changes, to which all earthly good is subject. The wisest and the happiest of men mingle in their thoughts and feelings much of the solemnity of autumn with the gaiety of spring, and much of the cheerfulness of spring with the sobriety of autumn. All their feelings both of joy and grief, are in perfect accordance with the widest and most penetrating views. Earth and heaven, present, past, and future, are united in their habitual thoughts and feelings; and in this enlargement of mind it is their happiness to believe, that infinite wisdom and power are cooperating in that train of events, which is leading them on through mingled scenes of cloud and sunshine to a region of perpetual light and immutable joy. MATHETES.

BIBLICAL.

THE MYSTERY OF GODLINESS.

'And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.'
1 Timothy iii. 16.

In the writings of the New Testament the word 'mystery' signifies, not what is inconceivable, inexplicable, or incapable of being fully known, but a secret, a hidden thing, a thing undiscovered, and unrevealed. In a sermon on this text, preached in England, by Mr. Wellbeloved, he gives a very satisfactory exposition of this text, from which we quote the following passages.

'Every article of the Christian doctrine, which could not be known before the promulgation of the gospel, and particularly that part of it which related to the admission of the Gentiles to the same, and even greater privileges than those which the Jews had hitherto exclusively enjoyed, without being required to submit to the yoke of the Mosaic ordinances, is, in the writings of the New Testament, called a *mystery*; and [the whole of] the Christian doctrines, collectively taken, are denoted by the same term.'

After an allusion to the probable incorrectness of the translation, Mr. W. proceeds to show, that even if the expression 'God was manifest in the flesh' has come down to us 'precisely as it was written by the apostle, it may be rationally and scripturally explained without admitting that such a doctrine as the incarnation of one of the persons in a triune godhead, is conveyed by it, since it necessarily implies nothing more than that the power of God was in some remarkable manner displayed' by Jesus Christ in the flesh.

Mr. W. proceeds,—

'If Paul has indeed said that "God was manifest in the flesh," he designed, by this expression, to assert nothing more than that God was with Jesus, continually aiding him by his wisdom and his power, communicating to him those important truths which were to be delivered by him to mankind, and enabling him to perform those mighty works, which were a satisfactory evidence of his divine mission.'

The phrase thus interpreted, however, seems not without its difficulties, in reference to which the Monthly Repository remarks;—

'The expressions, "justified by the Spirit and received up into glory," seem to indicate that the writer is speaking not of a quality but a person; and it is not easy to conceive how God could be justified or how God could be received up into glory. It is therefore necessary to look for some other method of clearing the passage from the obsurity in which it is involved, and rendering the apostle intelligible and consistent with himself and with the other writers of the New-Testament.'

The difficulties here alluded to are met by a consideration of the errors, which from time to time have found their way into the scriptures, in their original languages, from being often transcribed carelessly, or by ignorant copyists, and by other circumstances incidental, to the mode of multiplying copies before the invention of printing.

The Monthly Repository says that 'from the examination of the most ancient and valuable manuscripts, and from the important evidence furnished by the best and oldest versions and the writings of the earliest Christian fathers, there is abundant reason to believe that the clause in question, as written by the apostle, was no other than this, 'He who was manifested (or appeared) in the flesh.'

In showing, for the sake of the unlearned, how easily that change might have been introduced 'by a trifling accident, or a slight touch of the pen,' Mr. W. proceeds to say;—

'Figure to yourselves, a small word composed of two letters, exactly similar to the capital letters O and C of the English alphabet. You will then have the exact representation of a Greek word, as it is found in ancient Greek manuscripts, which, translated into English, would be *who*, or, *He who*. Suppose, now, that by accident or design, any transcriber should place a dot or a very small horizontal line in the middle of the O; this would be a very slight change in the form of the word, and might easily take place, but it would make a momentous change in the meaning of the passage.—For we have thus the two letters which, in almost all ancient Greek manuscripts of the New Testament, exhibit the contracted form of the word which signifies God. To render this form perfect, a very small line above the letters is necessary; and as it easily might, so it certainly would, be added, when the letter O had undergone the change supposed, either through design or accident. Such is the change which I suppose to have taken place in this passage, four or five hundred years after the days of the apostles; and hence has been derived the declaration, falsely attributed to the apostle, that "God was manifest in the flesh."'

The reading here proposed removes every semblance of mystery, as that word is usually understood.

Mr. Wellbeloved, having considered with what propriety the terms employed in the latter part of the text may be applied to Jesus Christ, and how the facts relating to him may be called the 'mystery of godliness,' continues with the following remarks;—

'Such was the mystery of godliness. Such the mighty and gracious effects, resulting from the ministry of Jesus, though exercised in poverty and amidst a perverse and unbelieving generation, and terminating in apparent ignominy and discomfiture; effects which no one, uninstructed by God, could have foreseen; which no one, though endowed with the most extraordinary sagacity, could have anticipated; yet effects provided for, by all the preceding dispensations of Providence, and destined, in the secret counsels of the Most High, to be finally produced. The stone which the builders rejected, now became the head of the corner: it was the Lord's doing, and it is justly wonderful in our eyes.'

RELIGIOUS MISCELLANY.

A LADY'S REMONSTRANCE WITH HER MINISTER.

The following letter, which we extract from a number of the Monthly Repository, was written by Mrs. Savage, the oldest daughter of that eminent dissenting minister, Philip Henry, to the Curate of the parish, in which she resided. Though of a somewhat ancient date, yet the occasion and the subject, the author, and the excellent qualities she exhibits,—more especially her piety, candor, and independence make it worthy of the attention of our readers.

January 14, 1717.

DEAR SIR,—I have long desired an opportunity of conversing with you, and know not how to excuse for my doing thus, since you are so obliging and easy of access, but only for privacy, since it becomes such as I am, silently to learn; yet we are also commanded to be ready to give a reason for the hope that is in us with meekness and fear, therefore you will pardon my boldness who thus express my thoughts. Women's tongues and pens sometimes claim a freedom which men who are more wise and reserved will not use. It is, or may be thought, our unhappiness to differ from the Established Church in some lesser things, but while we agree in fundamentals, why should there be among us strife and envyings? The high charge we had yesterday from you of devilish pride, arrogance, &c., I cannot account light, especially from one who should stand in the place of God, to guide and instruct us in the way to heaven, therefore I think it invidious to judge men's hearts, which none but God can do. It cannot be in itself sinful to dissent from a church, else why did we cast off the yoke of Rome? For my own part, I do freely profess that I have seen so much sincere piety, fervent charity and humility practised in those I have joined with, and found that solid peace and tranquility in the way I have walked in, that I trust I shall never be either allured or frighted from it. The name of schism, that ecclesiastical scarecrow, is industriously, though falsely, thrown upon us, as I have seen proved. But if it is so, who is in the fault? the imposers of things, they own unnecessary, on us, who dare not comply with them, yet desirous to give up every thing for the sake of peace, but truth. I must say, as every impartial person will, that if the nonconformists are mistaken, they are the most unhappy to exclude themselves from every thing that is desirable in the world, and expose themselves to poverty, scorn and hatred; yet I must do them that justice to tell you, I never remember to have heard any public reflection from any of them on the Established Church. I need not here enter on the merits of their cause, which hath so many abler advocates, only I must take the freedom to express my resentment, that we have heard from the publit such keen reflections, as we cannot well bear, and I am sure do no good to any. The great things of the gospel, faith in Christ, repentance unto life and new obedience, these are enough to spend our zeal about. As a worthy person writes, 'Our lives are short, our work great, our souls precious, heaven and hell real things, and all that must be done for eternity must be done quickly, or it will be too late.' Therefore I am always glad to hear ministers insist on these great things.

I was much affected many years ago with a sermon I wrote from you, on these words, 'Purifying unto himself a peculiar people zealous of good works.' I wish you would preach and pray as you did then. Yet, good Sir, excuse my freedom in giving vent to my own thoughts; I think there is no family but ours, in the parish, that are accounted Dissenters, yet you know we are as true friends to you and the Church as any of the parish, perhaps more than many that profess to be entire members of the Church of England.—As many of our family attend you, as from most of any of the like number; and it is to me sad, that we should be more censured and worse thought of, than numbers who absent themselves through ignorance and carelessness. It is well we are not to be each other's judges. Said my honored father when dying, 'Follow peace and holiness, and let them say what they will,' which has been my sincere endeavor. And I solemnly protest I have not at all endeavored to draw my children into the same way, otherwise than what my example might do, though some of them have taken pains to study these points, and are not Presbyter by chance, but choice; for I desire them not to pin their faith on my sleeve, but to choose for themselves, and if they take this despised way, it is not because they know no other, but because they know no better. I have heard many complain that you speak so low that they can scarce hear you, but I observed yesterday you could raise your voice; but if I had foreseen our treatment I think my seat would have been empty. I know not how they will answer it who beat their fellow-servants, and cast stones instead of bread. I know not what the Church would have; they have all the profits and advantages they can desire, yet because the government takes off their power to persecute, it avails nothing. But I am quite tedious, and beg your pardon a thousand times for my freedom with you. I truly respect your person and ministry; am satisfied you well know the great worth of all souls, and the great danger of most, which thought will quicken you to cry aloud, and shew your hearers their sins and duty before it be too late. What a blessed place is heaven, where will be no divisions or disturbances for ever! To which glory may he bring us who hath most dearly bought us with his own blood! Amen.

In the 'Anecdotes of the Life of Richard Watson we find the following sentiments, to which we have prefixed appropriate heads.

TECHNICAL THEOLOGY. What are the catechisms of the Romish church, of the English church, of the Scotch church, and of all other churches, but a set of propositions which men of different natural capacities, educations, prejudices, have fabricated (sometimes on the anvil of sincerity, oftener on that of ignorance, interest, or hypocrisy) from the divine materials furnished by the Bible? And can any man of an enlarged charity believe, that his salvation will ultimately depend on a concurrence in opinion with any of these niceties, which the several sects of Christians have assumed as essentially necessary for a Christian man's belief? Oh, no! Christianity is not a speculative business. One good act performed from a principle of obedience to the declared will of God, will be of more service to every individual than all the speculative theology of Augustin, or Athanasius.

ORTHODOXY. What is this thing called Orthodoxy? In the true meaning of the term, it is a sacred thing to which every denomination of Christians lays an arrogant and exclusive claim, but to which no man, no assembly of men, since the apostolic age, can prove a title. It is frequently amongst individuals of the same sect nothing better than self-sufficiency of opinion, and pharisaical pride, by which each man esteems himself more righteous than his neighbors.

CALVINISM. I agree most cordially on the two main points; that the doctrines of Calvinism are not the doctrines of scripture, nor were maintained by the most ancient fathers of the church. In the stream of antiquity (as Whitby has said in his preface to his discourses concerning the 'Five Points,') we see only one, St. Austin, with his two boatswains, Prosper and Fulgentius, tugging hard aganist it, and often driven back into it by the strong current of scripture, reason, and of common sense.

THE FUTURE LIFE.

A gentleman, on the death of his mother having asked bishop Watson's opinion, whether we should know each other in a future state, he replied;—

Our blessed Saviour has said, that 'We shall be like the angels of God,' immortal; yet St. John has said, 'It doth not yet appear what we shall be:' there is no contradiction in this. We are sure of immortal life; but the connexions, habits, relations, intercourses of that life, are not revealed to us. I dare not speak with confidence on a subject whereon St. John professes his ignorance.

Had you asked me whether we should in a future state experience pain, and sorrow, and death, I should have answered, No. Had you asked me whether we should retain a memory of our good and bad deeds, I should have answered, Yes;—because I am certain that the righteous Judge will give such a righteous judgment, that every individual will have a consciousness of its rectitude. But when you ask me, whether we shall know one another in a future state, I hesitate in my reply. * * All that can be certainly known on the subject is this,—That God will not withhold from those whom he adopts as his sons any thing which can contribute to their happiness; and if the earthly attachments formed in this first scene of existence will contribute to our happiness they will be continued to us, and that continuance implies a future recognition of beloved connexions. Yet, on the other hand, it may be said, if we know our friends, and retain sentiments of affection for them, we must also know our enemies, and thus be again exposed to emotions of fear, dislike, aversion; but in a future state we expect freedom from bad passions, and tranquillity of mind; and it is probable that human affections will be absorbed in the love of God and of our Saviour.

The strongest text for our mutual knowledge in a future state occurs in the first Epistle to the Thessalonians, chap. ii. ver 19, where Paul says, that 'They will be his hope, his joy, his crown of glorying in the presence of Jesus Christ at his coming.'

There is a similar expression 2 Cor. chap. i. ver. 14.

From these passages it may, perhaps, be justly inferred, that Paul expected to know personally those whom he had converted to Christianity.

TOTAL DEPRAVITY. I am not disposed to think so ill of human nature as to conceive it to be a *mass of corruption incapable of any good actions, and destitute of all benevolent feelings.*

BIOGRAPHICAL.

THOMAS BROADBENT.

The following is extracted from an interesting memoir of a young clergyman of fine talents and distinguished worth, who was suddenly cut off in the midst of health and promise, just as he was commencing his professional career. It is from the pen of Rev. T. Belsham; and the excellent letter, which accompanies it, was written by the father of the deceased, soon after the afflicting dispensation, which bereaved him of a most promising and beloved child; but which, as our readers will perceive, still left him in the full possession of a sustaining faith, and all the consolations of the Christian's hope. The letter, indeed, breathes the purest spirit of filial resignation.

The late Rev. Thomas Broadbent, who was well known to most of the congregations of our denomination in the metropolis and its vicinity, as a young minister of great promise, and who lived in habits of endearing intercourse and intimate friendship with many who now hear me, was suddenly cut off, in the midst of life and health and vigor, by a very awful visitation of Providence a fortnight ago, at his father's house.

On the first Sunday in this month he delivered a very affecting discouse in his father's pulpit, in which he delineated the character of a vicious youth, the slave of bad habits and criminal passions, who, in the prime of life, ruins his constitution, destroys his health, his reputation and his peace, and falls an early victim to his follies and his crimes. His feelings were greatly moved while he was preaching; and the discourse made a very deep impression upon his hearers. The week following he composed another discourse, in which he pourtrayed the opposite character, and described the honor and happiness of a virtuous youth both in life and death. He finished the whole at twelve o'clock on Saturday night, the 8th instant, when he retired to rest in his usual health and spirits, intending to deliver it the next afternoon. But Providence in its mysterious wisdom ordered otherwise. At four o'clock in the morning he was seized with a fit which the physician pronounced to be apoplexy; and notwithstanding the best medical aid which could be procured, at six he ceased to be an inhabitant of this world.

The sudden removal of an amiable and exemplary young man is at all times a very affecting event. But in this case there were many circumstances of peculiar aggravation. He was the only child of a pious and indulgent father, who had taken great pains to give him a virtuous and liberal education: he was just come into possession of a handsome property; he had a reasonable prospect of being soon settled with some respectable society in the exercise of that sacred profession which was the object of his own free and voluntary choice; for the duties of which he had made long and diligent preparation, to the objects of which his whole soul was devoted, and in the right discharge of which it was his earest desire and his fixed resolution to have employed his life. And this pleasing prospect was crowned with the flattering expectation of speedily forming a nearer and tenderer connexion which was the summit of his earthly wishes, and which promised all the happiness which human life has to bestow. Upon this fair and beautiful scene the curtain of death has suddenly fallen, and all its promised glories are now enveloped in the thick darkness of the tomb.

His morals were perfectly correct, and his virtue unsullied with a stain. With all the gaiety of his heart and the vivacity of his manner, no expression bordering upon indecency, indelicacy or profaneness, ever escaped from his lips. His regard to truth and

honor was stern and inviolable: nor could he restrain his indignation when he saw what he conceived to be the least approach to an infringement of these sacred principles in any who called themselves his friends. And upon such occasions as these, as well as upon any other when he thought it necessary, he would administer rebuke with a gravity and dignity which were highly impressive and generally efficacious.

The virtues of his character were founded upon the piety of his principles. His faith in the divine existence was the result of rational conviction, and it was firm and unwavering. His conceptions of the Divine character and government were just and sublime, encouraging and practical. They produced in his mind an habitual awe of the Divine Majesty which was apparent in the deep solemnity of his public addresses to the Supreme Being. He had thought much upon the subject of the Christian religion. He had studied the evidences of divine Revelation, both external and internal with great attention. He understood them completely; and with the most deliberate and unhesitating conviction, he submitted to Jesus as his Master, and bowed to his authority as a teacher sent from God to reveal the doctrine of eternal life.

He regarded the doctrine of Christ chiefly as a practical principle; as the great message of God to man, enforcing the practice of universal virtue by the awful sanctions of a life to come. As such he felt it in his own mind; and as such it was his desire to inculcate and urge it upon those who might attend upon his ministry. This he plainly evinced by the last discourses which he composed for the pulpit; both of which will, I trust, be shortly communicated to the public. And it was the great object of his virtuous ambition to devote his best powers through life to this important service.

Thus eminently qualified beyond the common lot of his brethren for distinguished usefulness, it was in his heart to build a house to the name of his God: and he did well that it was in his heart. It was his wish to be useful in the church of Christ; to instruct his fellow mortals in truth, in piety and in virtue. And it was an honorable design; as acceptable in the sight of him to whom the heart was known, and the life was devoted, as if the offer had been accepted, and the desire fulfilled to its utmost extent. He did well that it was in his heart, and in proportion to his generous zeal will be his ultimate reward.

We cannot refrain from extracting also the following passage, which Mr. Belsham inserted into his sermon, from a letter of his learned and much respected friend, the Rev. W. Broadbent, father of the deceased:

'It is indeed a severe stroke, if I could call anything severe which God does; peculiarly severe as it regards my feelings and all my views and hopes respecting this world. But these perhaps were wrong, and stood in need of correction; even those which regarded my hopes of service and instrumentality in the church of Christ. We are gratified, and I hope not blameably, in being honored as instruments in such a cause. But if the service which God requires be performed, and it most surely will, we ought to be satisfied. We have authority, indeed, for believing that it is good that it was in our hearts, though the service is denied us.

'But I feel the strongest conviction that this event was appointed in infinite wisdom and benevolence: that it entered into the original plan of Providence, with all its circumstances, the arrangement of which will not fail to produce those consequences both immediately and remotely which infinite wisdom has intended. Who then am I that I should complain? And I am confident that the distresses which I feel do not, in any degree, exceed what the benevolent and moral purposes of the Divine government require.

'In such reflections as these I have experienced invaluable consolation. I wish to bow, and I hope I do bow with dutiful and pious submission to the appointment of God. I am sure it is all wise, all right, all good. My faith also in the great doctrine of the resurrection is cloudless and strong, and greatly strengthens my consolation.'

CHRISTIAN REGISTER.

BOSTON, JANUARY 9, 1830.

CLAIMS OF THE MEDICAL PROFESSION.

We have just read with satisfaction an address to the community on the necessity of 'Legalizing the study of Anatomy;' written, as we understand, by a physician of repute, and 'published by order' of the Massachusetts Medical Society. From this address our readers will find some valuable extracts on the fourth page of this day's Register. The subject of it we consider in an high degree important; attended, unquestionably, with some difficulties, but the slightest attention to which will show, that it is one also, in which, not the medical profession only, but the whole community are deeply interested. Indeed, it may be demonstrated, that in proportion as health, soundness of limbs, or preservation of life are important to the individual,—of equal importance must be the art, by the knowledge of which these may be restored, when lost, or preserved, when endangered.

The excellent address, to which we refer, is occasioned, as is well known, by the obstacles, in the way of the study of anatomy, from the want of legal statutes to facilitate the means of pursuing it; from the prejudices, also, and misconceptions prevalent in the community upon the whole subject of dissection. These prejudices, founded originally in good feelings, in a natural and salutary reverence for the dead, have undeniably been carried too far. And there have been seasons, not long since past, when popular suspicions and clamor have been excited to such a degree, as to render it dangerous to Physicians, and to the Professors of the schools, to avail themselves even of the most unobjectionable methods of obtaining suitable subjects.

It is well known—and the fact reflects no honor on the community, nor on those, who by their individual influence contributed to the evil,—that the Massachusetts Medical School was under great depression; and the number of its students most materially diminished from the want of indispensable facilities. Many pupils were compelled, at large sacrifices, to resort to more distant colleges, where subjects were sufficiently provided. Nor was this the only evil.—The names and characters of some of our most esteemed Physicians were subjected to suspicions, hardly less absurd than unjust.

The object of this address is to enlighten the public mind upon this delicate, but momentous topic; to show the absolute necessity of dissection of the dead body, to the acquiring of a due medical skill; and to satisfy the public that in the improvement of this science, it is not so much the interest of a single profession, as the safety and lives of the community, that are concerned. It is shown, moreover, beyond all reasonable doubt, that the most sacred reverence for the dead and tender regard for the feelings of the living, are perfectly compatible in this respect, with the claims of science, we might rather say, of humanity; and with liberal and enlightened concessions to the wants of the faculty;—that even within our community, of which the population is small, compared with that of some of our cities, there die annually in our prisons, alms-houses, and hospitals, *many, who are totally unknown; without a single acquaintance, relative, or friend, to attend upon their funerals, or to care for their remains; that it is not the bodies of the Poor, but of such, as have no earthly being to know or to feel for them*—and who does not know, that such there are—that may be sought and made useful to medical science; that the laws, as they now stand require a measure of skill, without which no physician can be protected in his just claims, while they debar him from the only effectual means of obtaining that skill; and that nothing but a just and prudent legislation upon this subject is needed, at once to protect the dead and to benefit the living. But that this is needed to relieve an useful and a most responsible calling from unjust reproach, and to supply them with due facilities for the acquisition of a knowledge, to which any and every individual of the community may at any time be indebted for his safety, and even his life. Of this last, some authentic instances are recorded.

We trust, that this subject may meet the attention it demands, and that it will be viewed with the calmness and freedom from prejudice, which becomes a reflecting and a Christian people. We especially commend it to the attention of our Legislature in their present session. We have good confidence, that idle prejudices will yield to sober and enlightened considerations. We will not incur the guilt even of the suspicion, that either ignorance or policy, a despicable selfishness, fearing to encounter a vulgar clamor, or willing to sacrifice the claims of science and humanity to personal ambition, or the love of place,—will obstruct a due legislation upon this matter. Motives of this class will find no indulgence with men of generous and enlightened minds. That they should ever prevail with others can excite only our unmingled scorn and indignation.

We therefore believe, that this appeal to our legislators and to the community will not be in vain. Especially when it is remembered—and we repeat it, that it may be understood—it is not to advance the interests of a single body of men, who can, in truth, be no gainers by raising higher the standard of medical knowledge;—*and that the remedies they propose for the relief of an undoubted evil are perfectly compatible with every feeling of tenderness and reverence for the dead.*

THEOLOGICAL EDUCATION SOCIETY.

The Annual Discourse before the Society for promoting Theological Education in Harvard University was preached on Sunday evening last, by Rev. Mr. Greenwood, in the Federal Street Church. We were glad that so large a congregation had the opportunity of listening to one of the most just and eloquent expositions of liberal Christianity, which we have recently heard. No one could have been present, without testifying to the good sense, the deep conviction, the simplicity, and godly sincerity, with which the preacher unfolded his views and urged them upon the minds and hearts of his hearers. His discourse was the tribute of genius and piety to the uncorrupted faith of the gospel.

The text was from Titus, vii. 7, 8. 'In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.'

In the commencement of the discourse, Mr Greenwood alluded to the divisions which exist in the Christian community,—the exertions to establish and promote an exclusive system of faith, and the demand for an improved and rational theology. Such a theology has already numbered among its disciples those who have reflected deeply and felt strongly on the subject of religion, and who have united in mutual efforts for its support and diffusion; it has been embraced by many and many a solitary inquirer, who came to it by his own thoughts and prayers on the word of God, unaided by sympathy, and uninfluenced by example; it has been sought and thirsted for, by multitudes, upon whom the contradictions of popular sects had been forced for the faith of the gospel, and who have either found relief in a purer system, or abandoned the search, in indifference or despair.

This theology, Mr Greenwood observed, we wish to diffuse through the land. He then proceeded to describe some of its characteristics.

1. It is liberal. By this, said he, I mean, it is free and it is generous. The lovers of a liberal theology are unwilling to submit to the servitude of a sect,—to wear the signs and badges of any human leaders. They refuse with equal promptness the names of Calvin or of Socinus, not because they are afraid of the odium which would follow, but because they suppose no man worthy of the honor, which belongs to Christ alone. The submission which they will not render to one man they will not render to any body of men. They dare not and they will not renounce the birthright of their nature, to the few or the many, to a church or a catechism; but feel it their duty to keep their minds open to the truth, and ready to profit by any inquiry. A liberal theology is generous. It will neither submit to be enslaved nor attempt to enslave. It allows all Christian privileges to all Christian men, and it deems as Christian men, all who seriously take the Christian name, and acknowledge the laws of the Gospel.

2. This theology is serious and practical. It inculcates deeply serious and reverential views of God; serious views of Jesus Christ, his holy and beloved Son, the teacher and redeemer of men; serious views of human nature, of its dignity and responsibleness, as well as of its imperfection and dependence; serious views of the Scriptures; of God's providence and grace; serious views, of duty, and virtue; of life and of death; of judgment and of eternity. And yet it is an eminently cheerful theology, for true cheerfulness is closely connected with true seriousness.

3. This theology is charitable. It is not wearied nor repelled by the refusal of its offered hand of fellowship, but continues to hold it out to all Christians. It recognises the truth of man's weakness, and need of forbearance and kindness, and cherishes for all a fraternal regard. It contemplates the human character, with all its infirmities and all its attainments, in the equal and beautiful light of humanity and love.

The Discourse, of which the above is a most imperfect outline, closed with several interesting statements, respecting the Divinity School, which is believed to be the only spot on the whole western Continent, where such a theology is publicly taught.

We take it for granted that Mr. Greenwood's sermon, will not be withheld from the public, and we hope it may be extensively read by all sincere and earnest inquirers after religious truth. It cannot fail to direct many a distressed and weary spirit to a system of religion, which, as we firmly believe, has 'God for its author, salvation for its end, and truth without any mixture of error for its subject.'

We rejoice in the prosperity of the Theological School at Cambridge, and are sure that a liberal community will take an increasing interest, in an institution, so devoted to the cause of sound doctrine and pure theology.

We understand that the amount collected after the services was $317.

BOSTON PORT SOCIETY.

The communication of a correspondent, who signs himself a Unitarian Congregationalist, and who, we know, has no particular connexion with the society of which he speaks, has for its object an interest, which we should be glad if it would excite. Having ourselves some acquaintance with Mr. Taylor, we do not hesitate to express our conviction of his peculiar fitness for the work which he has undertaken. We have learnt with pleasure that the names of several merchants are on the list of subscribers and donors, and we cannot but hope that when the character of this society is generally understood, it will receive from the mercantile part of the community who are so deeply concerned in the condition of seamen, that assistance to which it seems entitled from its design and the success which has attended its exertions, and also from the liberal spirit which appears to have influenced its managers.

THE USE OF THE PERSONAL PRONOUN.

We copy on our fourth page an article from the Spirit of the Pilgrims, on the use of the personal pronoun. As we are sometimes obliged to express our dissent from the opinions advanced in this publication, and our dissatisfaction with the manner in which they are put forth, it gives us pleasure to extract from it a well-written and spirited article, which deserves the attention of clergymen of all denominations.

CRITICAL NOTICE.

A VALEDICTORY DISCOURSE, *preached to the First Church and Society in Deerfield, Mass.: Sept.* 20, 1829. By SAMUEL WILLARD, D. D. Minister of that place. *Published by request.*

We have read this discourse with a pleasure, mingled only by regrets for the event, which occasioned it. The dissolution of Dr. Willard's ministry among a people, with whom by the strongest sympathies and mutual affections he had been united for more than twenty years, could not but be deeply interesting to all immediately concerned; and the improvement of such an event, considered as one of those darker dispensations by which our heavenly Father is often pleased to interrupt the labors of his most faithful servants, that He may teach us our total dependence,—is one of universal application.

From a part of Paul's farewell address to the elders at Ephesus, Dr. Willard takes occasion of surveying his ministry, and particularly the methods he had pursued of public instruction. With much humility, in reference to all personal considerations, but with great directness and simplicity, he reminds his people of his 'manner' of teaching—both what he had forborne and what he had urged: that of speculations, merely, he had been sparing, because 'partly, from the apostle Paul, and from one, unspeakably greater than Paul,' he had learnt a more excellent way; and partly, also, 'because he had a deep conviction, that preaching of this kind is not the most useful even to those, to whom it is most gratifying.' But that it had been his endeavor to give to all the services of the pulpit a moral effect on the heart and life; to delineate every branch of practical duty; to prove, illustrate and apply those great principles of Christian faith, from which are derived the strongest dissuasions from sin, and the most powerful excitements to virtue; and to encourage all the purest and the noblest affections of the soul, in the high employments, to which we are called.'

In the latter part of his discourse the preacher gives utterance to the feelings, with which he contemplates his departure from the pleasant scene of his ministry. In these feelings and addresses, with great tenderness and pathos, he associates his wife and his children. And though in nothing exceeding the bounds of a wise and chastened sensibility, we are sure, they could not have been heard—for even by the stranger they can scarcely be read—without emotion. Recollections of those of his flock, who have gone, are mingled with affectionate wishes and counsel for them, whom he is to leave behind, and with the anticipations of that holier and happier re-union, which it is the blessedness of the Christian faith to inspire.

The communications, that passed between the Pastor and the people, with the result of the council invited on the occasion, also printed with the sermon, are of an unusually interesting character. They express, beyond the common measure of such documents, the mutual respect attachment and confidence, by which we believe their connexion was invariably attended. We shall quote but one sentence from Dr. Willard's letter to his society, in which having exprest his deliberate opinion, that the relation should cease, by which they had been so long and so happily united, he says,—'If any ask the reason, on which this opinion is grounded, that reason may be given in three words—I am blind.'

We unite our respectful sympathies with the people of Deerfield and their late minister upon an event, so interesting to them. We acknowledge the perfect Providence, which though by ways inscrutable to his children, can make infirmity and disappointment, with all adversity, the ministry of good. We are happy to learn that Dr. Willard with an assistant is already successfully engaged in the care of a seminary for the instruction of the young; and we venture to express our hopes, that the recollection of past services may cheer and animate his present labors; so that from the trials, in which he and his friends have been called to participate, there may spring up abundant fruits, that when 'the darkness and the shadows have past,' shall be gathered in the light and glory of immortality.

ORIGINAL COMMUNICATION.

[For the Chrisuan Register.]

BOSTON PORT SOCIETY.

MR. REED,—On Monday evening I was present at the annual meeting of a Society, which, from all I then heard and have from other sources learnt of its purposes, and operations, I believe deserves encouragement; and as even its existence is not probably known to all your readers in this city, I am anxious to draw to it their attention. It is called 'The Port Society of the city of Boston and its vicinity,'—was established more than a year since, and was incorporated last February. Its affairs are entrusted to a Board of Managers, who meet monthly; any person may become a member by an annual subscription of two dollars. Its object is the improvement of the moral condition of seamen, and in the prosecution of this object, it employs a clergyman, who receives a salary from the Society, and devotes his whole time to its service. Mr. Taylor, the individual who fills this station, was himself for years a sailor, and is not only familiar with the habits of thought, and the forms of expression peculiar to that class of men, but feels the strongest sympathy with them. It is not only his heart's desire and prayer to God for them, that they may be saved from the vice, misery, and social degradation to which they are exposed, but he expends all the energies of his mind and body, in endeavors to raise them from this state, and to surround both their souls and their persons with the influences of religion. The meeting house formerly occupied by the Methodists in the narrow street in the north part of the city, known by the name of Methodist Alley, but now called Hanover Avenue, has been bought by the Port Society, and such repairs made, as render it a very neat and commodious house of worship. There Mr. Taylor preaches three times every Sunday, and once or twice on evenings in the week; besides which, meetings are held, in which the seamen take a part in the services, Mr Taylor always being present to prevent any confusion that might arise. He also visits the sailors in that part of the city, and is visited by many of them; he has been instrumental, with the cooperation of the managers of the Society, in establishing boarding houses for seamen, where they are free from the temptations usually found in such places, and order, temperance, and piety, unite in imposing their holy restraints.

I am told that a change is already apparent in that section of the city. There is less noise on Sundays, less of profaneness and drunkenness in the streets, and a manifest improvement in the character of the sailors. The meeting house is uniformly crowded, the families of the seamen attend worship with them, and the serious deportment, the earnest attention and often the tears and sobs of those present, prove the interest with which the preacher is heard, and the efficacy of his instructions.

A delightful feature in the conduct of this institution is its liberality. The officers belong to the Methodist connexion, and the minister is appointed by the Bishop of the Methodist Episcopal Church, but I do not perceive the least sectarianism or exclusiveness in its management. An explicit disavowal has been given of any such feelings, and there has been no reason, as alas, there is too often occasion in similar instances, to distrust the sincerity of this profession. One of the bye laws declares, that 'it shall be the duty of the officiating minister, when any person or persons, shall profess faith in Christ, and who may desire to receive christian baptism, and admission into the church of God, to introduce such person or persons to any officiating clergyman in the city of Boston, or its vicinity, of any denomination, that the persons themselves shall designate, to be by him taken into church fellowship.' So carefully is the spirit of the article regarded, that no church has been gathered among the seamen, lest it should become, even against the intention of its founders, a means of introducing the principles of a narrow theology. By another regulation, 'the Port Committee, together with the officiating clergyman, shall have authority to invite preachers of other denominations, to officiate occasionally in the Mariner's Church.' This invitation has been extended to several of the clergymen of our churches, who have supplied Mr. Taylor's place in his necessary absence from Boston

The first annual meeting of the Society was held on Monday evening. The church was nearly filled, by the seamen and their families. The Reports were read, which presented a statement of the condition of the Treasury. It appears that of the $2000, which was the price of the meeting-house, but little has been paid. If this debt could be discharged, the Society could easily raise the means of its own support, as besides the annual subscriptions, the contributions of the seamen, the last year, exceeded $500. In view both of the purposes of this charity, and of the judicious and liberal spirit in which its operations have been conducted, I cannot forbear to recommend it to them who feel the obligations of Christian benevolence.

After the reading of the Reports, some of the sailors spoke of the benefit they had received through their acquaintance with Mr. Taylor, and narrated many affecting circumstances of their past lives; after which Mr. Taylor spoke for some minutes in a strain of natural and rich eloquence.

I know not that I have ever heard an extemporaneous address in which propriety in the use of words, grammatical correctness, and method in the disposition of thoughts, were united with a more copious fund of illustration, and a more happy delivery. As he brought into view the importance of the place which the class of men to whom he was a minister, and of whom he considered himself one, hold in society, and the influence they might have in diffusing a knowledge of christianity throughout the world,—as he decribed the dangers, physical and moral, among which the sailor was sure to be cast,—as he alluded to the indifference to their wants that had formerly existed, and was not yet wholly removed, the sympathies of the audience were strongly excited, and the conviction must have been produced in every mind, both that their claims upon the community to furnish them with religious instruction, were of two solemn a nature to be neglected without sin, and that this was the man who should be employed in the work of their regeneration. I never before felt the importance of the subject, and I earnestly wished that thousands had been present to hear so righteous and powerful an appeal.

A UNITARIAN CONGREGATIONALIST.

RELIGIOUS INTELLIGENCE.

Installation at East Cambridge. On Wednesday, the 6th instant, Rev. James D. Green was installed as minister of the Congregational Society at East Cambridge, (Lechmere Point.)

The services which were of a serious and impressive character, were as follows;—Introductory Prayer by Mr. Gannett, of Cambridgeport—Reading of the Scriptures, Mr. Parkman, of Boston—Sermon, Mr. Palfrey, of Boston—Installing Prayer, Mr. Walker, of Charlestown—Charge, Mr. Bartlett, of Marblehead—Right Hand of Fellowship, Mr. Gannett, of Boston—Concluding Prayer, Mr. Barrett, of Boston—Benediction by the Pastor. Two Anthems and two appropriate selected hymns were sung.

The Sermon from the words 2 Cor. xii. 19, 'We do all things dearly beloved for your edifying,'—presented many judicious and weighty reflections on the reciprocal duties of ministers and hearers; and especially on the obligation which followed to the hearer from the faithful discharge of the duties of the preacher. If the preacher did all things for edifying, it was the clear and undeniable duty of the hearer to cooperate with him in the accomplishment of the great purposes of the Christian ministry, by his attendance upon and faithful use of the means of edification.

We congratulate this infant society and their pastor, on the unanimity which has prevailed in the formation of this connexion, and the promise it gives of a ministry mutually happy and edifying.

Dedication. The new church erected at Waltham, by Rev. Mr. Whitman's society, was dedicated agreeably to previous notice, on the 1st instant. We understand that the audience, on this occasion, was unusually large, and that the sermon by the pastor, was an able and interesting performance. We hope some friend will favor us with a more full and satisfactory account of the services, for our next paper.

Mr. Hersey B. Goodwin, of the Theological School at Cambridge, has been invited with great unanimity, by the First Congregational Society in Concord, to settle as colleague with Rev. Dr. Ripley.

Mr. Christopher T. Thayer, of the same school, (son of Rev. Dr. Thayer, of Lancaster) has also been invited to settle as successor of Rev. Dr. Abbott, over the First Congregational Society in Beverly.

Howard Benevolent Society. The annual sermon before the Howard Benevolent Society, was delivered on Wednesday evening, in the Old South Church, by Rev. Mr. Knowles, from Deut. xv. 11, 'The poor shall never cease out of the

land; therefore I command thee saying,thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land.' Having been unavoidably detained from attendance, we are unable to give an account of the performances. The sum collected was about $185.

LITERARY.

Christian Examiner. The *sixth* number of the new series of this able periodical is just published. The presure of our engagements, at the beginning of the year, prevents our doing more this week, than to refer our readers to the contents of the number in our advertising columns.

Foreign Publications. The following works are announced as about to be issued from the London Press.

The Truth of Religion, by Mr. Douglas of Cavers.

A historical account of discoveries and travels in North America; including the United States, Canada, the shores of the Polar Sea, and the voyages in search or a North West passage: with observations on emigration. By Hugh Murray, Esq. F. R. S. Illustrated by a map of North America. 2 Vols. 8vo.

Political Economy. An inquiry into the natural grounds of right to vendible property, or wealth. By Samuel Read. 8vo.

Memoirs of Rear-Admiral Paul Jones; now first compiled from his original journals, correspondence, and other papers, brought from Paris by his heirs at the time of his death, and from his letters to his relations in Scotland. Including an account of his services under Prince Potemkin in the celebrated Russian Campaign against the Turks, in the Black Sea, in 1788. 2 Vols. 12mo.

Studies in natural history; exhibiting a popular view of the most striking and interesting objects of the material world. By William Rhind, member of the Royal Medical and Royal Physical Societies of Edinburgh. Illustrated by engravings. 12mo.

Oliver Cromwell, a Poem: in three books. Foolscap 8vo.

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

The members of the Senate and House of Representatives of this state assembled at the State House on Wednesday at 11 o'clock.

A joint committee of the two houses was appointed to inform the Governor that they were ready to receive any communication he was pleased to make.

The Governor soon after sent in a Message by the Secretary of State, Mr. Bangs.

A committee was appointed to report the names of the candidates constitutionally eligible, to fill the seat in the Senate, of Mr. Holmes of Bristol county, made vacant by his accepting an office under the government of the United States. The Senate adjourned to eleven o'clock on Thursday.

In the House, after the reading of the Governor's Message, 1000 copies were ordered to be printed. The qualifying of new members and disposing of petitions occupied the remainder of the forenoon. Adjourned to 10 o'clock on Thursday.

In the Senate, on Thursday, the several subjects treated in the Governor's Message were assigned to appropriate committees. An order was passed granting the use of the Senate chamber, on the 14th inst. for the semi-annual meeting of the Board of Overseers of Harvard University. A standing order was passed granting the same on the second Thursday of each succeeding regular session of the Legislature. Resolutions for joint committees were passed.

A Message was received from the Governor and referred to the Committee on Railroads and Canals, transmitting the report of the Engineer appointed to survey a route from Boston to Lowell. The result of the surveys is in the highest degree encouraging.

In the House, on Thursday, the different subjects of the Message were assigned as usual. The time of the House was principally taken up on petitions, remonstrances, the appointment of Committees and other business of minor interest.

Message. The Governor's Message is an able, lucid and very interesting document.

After referring to the circumstances which call for our gratitude to divine Providence, and expressing his satisfaction in the absence of those political partialities and party feelings which prevent a candid and fair decision on all subjects of interest to the state, the Governor proceeds to speak of the most prominent subjects of the unfinished business of the last session. 'Of the matters of prominent concern, [says he] that of Railways will press with almost engrossing interest.'

After commending the caution and diligent inquiry with which the practicability and utility of Railways uniting important points of our country have been canvassed, he proceeds to say;—

'The astonishing results of recent scientific experiments in Europe, in the application of steam to produce a moving power, by which time, and distance, and weight are alike overcome, to a degree almost incredible, may well inspire a confidence in this manner of conveyance, which neither the incredulity of the timid, nor the obstinacy of the prejudiced can longer resist. It has been said, with probable correctness, that the newly invented Steam Carriages, which are designed for use, between Manchester and Liverpool will bring those places, though more than thirty miles remote from each other, nearer together, in a social and commercial point of view, than the extremes of London now are. The expense of travelling, by them, it is calculated, will be reduced three fourths, and the time two thirds, while the accommodation to the passenger is far superior to that afforded by stage coaches. The saving of cost in the transportation of heavy merchandise is estimated to be even still greater.'

He speaks of the successful progress which other states are making in the construction of Railroads, and says,—'Surely, after the experience which has been had, no well-informed man will question the practicability of laying Railroads over the roughest parts of our Commonwealth.'

The advantages that may result from Railroads and the importance of entering promptly on whatever is found to be for our interest as a state, and the necessity of legislative aid are forcibly urged.

The next subject treated in the Message is the 'Militia Laws.' Important alterations and amendments are proposed, with a design to alleviate and equalize the present burdens of military duty. We notice with much pleasure the closing paragraph in reference to this subject.

'One provision more, above all others, is demanded;—a prohibition, under severe penalties, to officers, to treat with ardent spirits, on days of military duty, and to candidates for office to do this, either pending, or after, an election. This latter practice is, indeed, a species of bribery, and is attended with the most pernicious influences. It occasions heavy and wasteful expense, and has deterred many excellent men and well qualified soldiers from accepting commissions,while, in some instances, it has induced to unworthy preferments to office. Most of the complaints against the institution, from its tendency to lead the young to indulgence and produce habits of dissipation, have their origin in the custom of furnishing unnecessary and exciting refreshments, on public occasions;—a custom, which is no less subversive of military subordination, than prejudicial to the morals of the community, and which a true regard for the welfare of the militia, equally with a respect for the peace, good order, and happiness of society requires should be effectually repressed.'

The Governor proceeds to speak of the improvements in the Penitentiary at Charlestown, by which the convicts are cut off from all communication with each other. They are confined but one in a cell; in their cells they take their meals, and in the workshops they are under the close inspection of their officers, so that no opportunity is afforded for acquaintance or association. We are told that the good effects of the new police are already sensibly perceived; that the fierce temper has been subdued, 'the spirit of obduracy and of unyielding defiance to authority softened, and mildness, submission, patient endurance of increased restraint, and a willing performance of required service are manifested.

'If [continues the Governor] a separation from bad associates, the strictest sobriety of deportment, regular and industrious occupation, with the advantages of impressive moral and religious instruction, can produce reformation in offenders, it may now be hoped for, under the excellent arrangements, and with the faithful officers of this improved penitentiary.'

Remarking briefly on the interest of the Commonwealth in the public lands of Maine, and on the importance of some alteration in the laws relating to the 'inspection of lumber,' he proceeds to speak of the state of the Treasury. The State expenditures of the year exceed the receipts by about $30,000. A continued tax of $75,000 is recommended as probably sufficient, with revenue from other sources, to meet the future expenses of government, and gradually to extinguish the debt.

The disastrous state of the manufacturing interest, which has sprung out of the peculiar liabilities imposed by our laws on the individuals of manufacturing corporations, and the distressing and ruinous result of these laws in many instances, are clearly set forth, and the importance of some legislative provisions urged on the subject, as a means of preserving the manufacturing interests of the state.

The evil arising from the want of a Bankrupt law, in the unequal assignments of insolvent debtors,are spoken of, and some means of preventing them suggested.

It is also recommended that the rigor of the statutes in relation to imprisonment for debt should be meliorated. It has been found that but little is effected toward the payment of debts, by the imprisonment of debtors. A modification of the statutes is proposed, which, it is believed will equally well effect the intentions of the law.

Among subjects of minor interest the satisfactory results of the provision made by our State, for the maintenance of the deaf and dumb at the Hartford Asylum, are alluded to.

The importance of decisive measures for obtaining the claims of Massachusetts on the national government, (amounting to more than a *million and an half of dollars,*) for militia services during the late war, is urgently pressed on the attention of the legislature.

The Governor closes his Message with some candid, but spirited and we think timely remarks in relation to the National Administration, and the President's Message.

In regard to the document, of which we have here given an imperfect abstract, we deem it high and sufficient praise to say that it is worthy of the Chief Magistrate of MASSACHUSETTS.

CONGRESS.

In the Senate, during the week ending January 2nd no bill of importance was passed. Much of the time was occupied on private petitions and claims. The subjects of most importance, during the week, were the Massachusetts militia claims.—The claims for French Spoliations—A proposition to reduce and fix the Military Peace Establishment,—and to establish a uniform currency. Petitions were also received for and against legislation in regard to Sunday mails.

On Thursday the 31st ult. the Senate adjourned to Monday.

But little progress appears to have been made in the House of Representatives, in the most important business of the session, though they have undoubtedly been busy during the hours of sitting. Much time has been consumed on private claims and petitions; and also on resolutions for inquiries on various subjects. A bill for modifying the U. S. Circuit Courts in the West has been reported and referred to a Committee of the whole, on the state of the Union. Among what we deem the unprofitable discussions, was one on the distribution of the public lands for purposes of Education, and another in reference to a contested election.

On Thursday the House of Representatives adjourned to Monday the 4th inst.

Municipal. The organization of our city government for the ensuing year took place on Monday. We have before stated that the Hon. Harrison Gray Otis had been re-eleeted with great unanimity to fill the office of Mayor, for the ensuing year. On account of the indisposition of the Mayor, the members elect of the two Boards—Aldermen and Common Conncil—after the necessary preliminaries, proceeded to the house of the Mayor, where, after prayer by Rev. Mr. Parkman, the oaths of office were administered to him, by Chief Justice Parker. The Mayor proceeded then to administer the oaths to the members elect of the two Boards, after which he delivered an address.

In the Common Council, Benjamin F. Pickman was chosen President. Thomas Clark was re-elected Clerk. At a joint meeting of the Aldermen and Common Council, S. F. M'Cleary Esq., was re-elected City Clerk.

A copy of the Mayor's address has been requested for publication.

Boston Society for the Diffusion of Useful Knowledge. The Hon. Alexander H. Everett will repeat his lecture this evening, at 7 o'clock at the Hall of the Athenæum. Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

Fires. Several fires have occurred in our city during the past week. From the admirable promptness and activity of our Fire Department, however, but little damage has been done. There is good reason to believe that many of the cases were the work of incendiaries.

The Season. It is a subject of general remark that the present winter has thus far been unusually mild. The Daily Advertiser states that there have been but four days, in which the thermometer has not risen to 32 degrees in the shade. On the 4th Dec. the thermometer fell to 13; it has not, excepting on that day, been below 22 degrees.

Virginia Convention This body continued in session at our last date, debating, resolving and reconsidering.

Warren Bridge. It is said that the amount of toll taken for one year at the Warren Bridge, which was opened Dec. 25, 1828, was upwards of twenty one thousand dollars!

It is stated that Mr Rush, in addition to the loan of a million obtained in England for the corporation of Washington, has also obtained for the corporation of Alexandria and Georgetown, $250,000 each, for the purpose of paying their subscriptions to the Chesapeake and Ohio Canal.

£2600 has recently been subscribed in Quebec for the purpose of establishing steam navigation between that city and Halifax.

Duelling. An act to suppress duelling recently passed the legislative council of Florida, by which all persons concerned in fighting duels, sending or bearing challenges, &c. are declared incapable of holding office in the territory—it is further enacted, that in case any person shall kill his antagonist in a duel, or so wound him that he shall die therefrom in three months after, such person so killing or wounding, shall, on conviction, 'suffer *death* by being *hanged by the neck*, any law, custom or usage to the contrary notwithstanding.' Persons who attempt to evade this statute by leaving the territory, are made alike subject to the penalties, as if the offence had been committed within its limits.

FOREIGN SUMMARY.

From Europe. Our latest intelligence from Europe is by the ship Caledonia, from Liverpool. English papers to Dec. 1st have been received.

There had been alarming storms on the coasts of England, Scotland, and Ireland. Manufacturing concerns were dull.

Much interest is felt in England, on the anticipated attempt in the next Parliament, to prevent a renewal of the East India Company's charter, and to throw open the whole Asiatic business to individual enterprise.

From English papers we select the following paragraphs.

It is said to be the intention of government, at no very distant period, to make Milford Haven a naval station, and to make a more direct communication by packets from that port to the South of Ireland than at present exists. Independently of this alteration, a distinguished engineer has been actively engaged in examining the roads, and the result is stated to be that a new line of road has been marked out, whereby there will be a saving of 25 miles in the distance between Milford Haven and the Metropolis, besides avoiding some of the highest Welch mountains.—It is proposed to include Cheltenham in the new line of road.

Few persons can remember so horrible a month of November as this has been. In addition to the distresses of the country, aided by the severity of a premature winter, not a day passes that we have not to record suicides and murders of a more than ordinarily aggravated nature.

Ram Mohun Roy. We are happy in being able to announce, from private letters, says the London Courier, that this celebrated and accomplished Indian scholar is likely to visit our country, ere long in the capacity of ambassador, it is said,to this court,from one of the princes of Hindoostan. He writes English grammatically and eloquently, as his publications attest, and is conversant and intelligent in most subjects.

He is a remarkably fine looking man, about 50 years of age, above the middle size, stout, with open, pleasing countenance, fair complexion like most Hindoos of caste; mild, gentlemanly and unassuming in his manners; slow in delivery, but persuasive, forcible, and pointed in argument. Such is an outline of the distinguished native of Bengal who has been called from his far distant retirement to represent, we are told, the illustrious house of Timor, at St. James's. Without power, wealth, or connexions, in the imperial city of Delhi, the character, talents, and learning of Ram Mohun Roy, have pointed him out as the fittest object for the head of an important mission. There is no one of the present day from whom we have a right to expect so just and extensive information respecting the internal state of British India.

Greece. A Berlin paper of Nov. 13th says;—

Our last accounts from St. Petersburg say that no doubt is entertained of the speedy and complete evacuation of the Turkish territory and the Principalities, but that the Cabinet is busily engaged in the affairs of Greece; though they are in some measure already regulated by the Treaty of Adrianople. Several representations made by England appear to be the chief cause of these negotiations, which will finally determine the fate of that interesting people. A person high in office in the department of Foreign Affairs at St. Petersburg was to be sent to Corfu with despatches for the Lord High Commissioner, as well as to Count Capo d'Istrias.

Constantinople. The latest dates from this city are of Oct. 30. The following interesting summary of the state and prospects of things in that quarter appears to be an extract of a letter from Constantinople.

News was received here yesterday, that the exchange of the ratifications of the treaty took place at Adrianople on the 27th ult. All the points that were to precede the evacuation of Adrianople by the Russians are fulfiled, so that in a few days all the Russian troops will probably have left it, with the exception of a regiment of infantry, which will be left to protect the sick and wounded, whose number is stated at 5000 men. Mustapha Pacha, of Scutari, is commissioned by the Sultan, on the evacuation of Adrianople and Kirk-Kilissa by the Russians, which is to take place at the same time, to occupy both those cities. It is to be remarked, that the Porte, since it has been certain of the retreat of the Russian army, looks forward with uneasiness to the time of its departure, and seems almost to wish that it would remain longer. The Porte must be daily more and more sensible of the decay of its power, and the Sultan feels but too well that he is destitute of all physical and moral means to obtain due obedience from the nation. It is affirmed that he has requested Count Diebitsch, through the Prussian Ambassador, to issue a proclamation before he leaves Adrianople, to exhort the Mussulmans to show obedience to their superiors, and respect for the laws. Count Diebitsch, however is said to have declined this, out of respect for the Sultan, and to have written to Baron Von Royer, that such a step would tend rather to loosen than to strengthen the bonds of obedience,and that he should be apprehensive of affecting the dignity of the Sultan. There is no doubt that the Mussulmans, having become acquainted through the Russian invasion with the advantages of unimpeded civilization and an administration founded on the principles of equity and justice afford, will be unwilling to submit again to the arbitrary power of the Sultan and his satraps, and there are many reasons to apprehend, that after the departure of the Russian troops, dangerous opposition may arise, by which the life of the Sultan may be exposed, and the total ruin of the Turkish empire accelerated. Ali Pacha is not to go to St. Petersburgh, and this is looked upon as a fortunate circumstance, because his mission might have tended to confuse matters, rather than to settle them. The Porte has received offers of loans from several quarters to enable it to pay the military contributions, but it has not accepted one. It still flatters itself with contingencies, and lives in hopes, the emptiness of which is evident to every unprejudiced mind. Serious disturbances are said to have broken out in Albania and Macedonia.

A letter from Mr. George G. Barrel, consul at Malaga, gives an account of the murder of John Dillingham, an American seaman, who had been recently discharged from the frigate Java. He had his throat cut, while in his bed, at his boarding house, the keeper of which had been entrusted by him with his money, amounting to $192. The supposed murderers had been taken into custody.

France. The British and French opposition journalists solemnly aver that France is on the verge of a Revolution, and that the Prince de Polignac will be the last Royalist Prime Minister which France will ever see. The Ministerialists make no other comment on the averments than Mr. Burchel's emphatic "*Fudge.*"

MARRIAGES.

In this city, M. de Walewski, formerly Colonel in the Imperial army of France, to Mrs. Ann F. Humphreys, of Boston. By Rev. Mr. Barrett, Mr. Samuel Hall, to Miss Elizabeth B. Dickerman.

In Charlestown, Mr. Henry K. Frothingham to Miss Sarah Stoddard, daughter of Mr. Isaac Blanchard.

In Groton, on Tuesday last, Mr. Joseph J. Bigelow, of this city, to Miss Nancy Tarbell, of G.

In Raynham, Mr. Albinus Wilbur, of R. to Miss Maria Ripley, of West Bridgewater.

In Stow, by Rev. Mr. Sibley, Mr. John Whitcomb, of Boston, to Miss Susan Brown, of Stow.

In Methuen, Mr. Francis S. Smith, of Salem, N. H. to Miss Susan C. Jones.

In Salem, N. H. Mr. Benaiah Jones, of Methuen, to Miss Nancy E. Webster.

DEATHS.

In Stow, Mrs. Elizabeth Hapgood, aged 82; Mr. John Conant, 71.

In Dorchester, Miss Elizabeth, eldest daughter of the late Mr. Joseph Morton of this city, 15.

THE CHRISTIAN EXAMINER and GENERAL REVIEW, No. 36—This day published by GRAY & BOWEN, corner of School and Washington streets.

CONTENTS.

Art. I.—NATIONAL LITERATURE.—A Discourse concerning the influence of America on the Mind. By C. J. Ingersoll.

II.—CATHOLIC EMANCIPATION.—The Christian Duty of Granting the Claims of the Roman Catholics. By Thomas Arnold, D. D.

III.—ORIGIN OF THE TRINITY, &c.—Some Account of the Writings and Opinions of Justin Martyr. By John Bishop of Lincoln, &c.

IV.—WAR.—Memoirs of the Extraordinary Military Career of John Shipp, late a Lieutenant in his Majesty's Eighty-seventh Regiment. Written by himself.

V.—INSPIRATION, BELIEF, AND UNBELIEF.—Sources of Infidelity; the Tenth Discourse, in the new Volume of Buckminster's Sermons.

VI.—INTEMPERANCE.—A dissertation on Intemperance, to which was awarded the Premium offered by the Massachusetts Medical Society, in June 1827.—By Wm. Sweetser, M. D.

VII.—PUBLIC CHARITIES.—1. Pietas Londinensis; or the History, Design and Present State of the various Public Charities, in or near London. By A. Highmore, Esq.—2. Philanthropia Metropolitana; or an Account of Public Charities in London, established in 1810. By the late A. Highmore, Esq.—3. A General, Medical, and Statistical History of the Present Condition of Public Charity in France; comprising a detailed account of all Establishments destined for the Sick, the Aged and the Infirm, for Children, and for Lunatics; with a View of the Extent of Pauperism and Mendicity, and the means now adopted for their Relief and Repression. By David Johnston, M. D.

VIII.—FUTURE STATE OF MAN.—For the Christian Examiner. Jan. 9.

From the Western Monthly Review, Cincinnati, Ohio.

JOURNAL OF HEALTH.

WE have seen some numbers of this Periodical. The writing is generally chaste, simple, intelligible, perspicuous. Of all our earthly physical interests, it touches infinitely the most important. The maxims of wisdom and experience treasured on the subject, and imparted in words, which he who runs may read and understand. There is no family in the Union, that would not be benefited many times the price of this publication, by reading, and perpending its contents.

We are clear, that, as far as it goes, we have read no similar work, so calculated to subserve the interests and well being of the community, in relation to health, in an equal degree, and we wish that the prudence and good sense of the community, may accord to this work a liberal patronage. Jan. 9.

A. U. A. TRACT,—No. 31. *(First Series.)*

'THE Danger of Delay,' by Rev. WILLIAM WARE this day published by GRAY & BOWEN, at the Depository of the Association, No. 135 Washington St. Jan. 1.

JUST PUBLISHED

TWO Sermons, one on National Blessings of Christianity: the other on Infidelity, for sale at the Bookstores and at the Statesman Counting Room. Jan. 2.

JUVENILE BOOKS.

THE SISTER'S GIFT or *Conversations on Religious Subjects* in two small volumes, the Second American from the last London edition, just published by the Boston Sunday School Society and for sale by their Agents, Wait, Green & Co. No 13 Court Street. Price 15 cents each sewed, 20 cts. bound.

This little work is one of a very interesting character. It was written by an Episcopalian lady, and is peculiarly appropriate for a Christmas or New Year's Present. Dec. 26.

PICTURE OF BOSTON.

A very appropriate present from a Bostonian to his friends abroad, is Bowen's Picture of Boston, published for 1829. It makes a neat pocket volume, bound in the style of the Christmas and New Year presents, of about 250 pages, with engravings of the principal public buildings of interest. The work may be found at the bookstores of Messrs. Hilliard, Gray, & Co.—Munroe & Francis, and Carter & Hendee. Jan. 2. 3t.

JUVENILE BOOKS,

(at reduced prices.)

N. S. SIMPKINS, & Co. 79 Court Street, offer for sale a great variety of Juvenile Books suitable for CHRISTMAS and NEW YEAR'S PRESENTS at *low prices*—(many of which at 50 per cent less than the retail price.) They will also have for sale the new Juvenile works which may be published for the season—together with Dissected Maps—Geographical Cards, &c. &c. Likewise the following Juvenile ANNUALS;—The *Pearl; Youth's Keepsake; Juvenile Forget-me-not; Ackerman's Forget-me-not; New Year's Gift*, and several others.

☞ Ware's Discourses; Jotham Anderson; Moral and Religious Selections in Prose and Poetry; Brook's Monitor; Alice Bradford, or Religious Experience, and Pocket Bibles neatly bound, suitable for presents for the coming season. 3t Dec. 19.

INFANT LESSONS.

JUST published by L. C. Bowles, and Wait, Green & Co.—'*Infant Lessons*,' by the author of 'Helen and Maria,' 'Happy Days,' &c. &c. Jan. 2.

NEW JUVENILE BOOKS.

JUST published by L. C. BOWLES corner of Washington and School Streets,—'*Footsteps to Natural History*'—'*The Seymour Family or Domestic Scenes.*'

'The only habits consistent with uninterrupted happiness, are those of active exertion, directed to benevolent ends These never become wearisome, never painful. They always afford the mind a sufficient object, and always bring with them their own reward.'
Buckminster.

These works are the first of a New Series of Original Books for children, which the Publisher has commenced printing. They will be executed in a neat and uniform style, with engravings, double paged, so as to be bound together in Volumes, if required. It will be his aim, to publish such as may be generally approved and recommended for Juvenile Libraries, and Sabbath Schools.

A Liberal Discount, made to Booksellers and others who purchase by the quantity.

Manuscripts, left with L. C. B. will receive immediate attention, and such as may be thought suitable for the purpose, he will wish to purchase, and those which are not, will be returned. Dec. 19.

ELIXIR PECTORALE!

For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and retail by J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchin, Concord, "

N2ep6m.

NORTH AMERICAN REVIEW

FOR January 1830. This day published by GRAY & BOWEN, corner of School & Washington-streets.

No. 66.

CONTENTS.

Art. I. Pitkin's History of the United States.
A Political and Civil History of the United States of America, from the year 1763 to the close of the Administration of President Washington, in March, 1797. By Timothy Pitkin.

II. Bolivar and the Bolivian Constitution.
1. Observaciones sobre las Reformas Politicas de Colombia. Por J. M. Salazar.
2. Ensayo sobre la Conducta del General Bolivar.
3. Proyecto de Constitucion para la Republica de Bolivia y Discurso del Libertador.
4. Ojeada al Proyecto de Constitucion que el Libertador ha presentado a la Republica Bolivar. Por A. L. G. [Antonio Deocadio Guzman.]
5. Exposicion de los Sentimientos de los Funcionarios Publicos, y demas Habitantes de la Ciudad de Bogota, hecha para ser presentada al Libertador Presidente de la Republica.

III. Removal of the Indians.
Documents and Proceedings relating to the Formation and Progress of a Board in the City of New York, for the Emigration, Preservation, and Improvement of the Aborigines of America.

IV. Haliburton's History of Nova-Scotia
An Historical and Statistical Account of Nova-Scotia. By Thomas C. Haliburton.

V. Hoffman's Legal Outlines.
Legal Outlines, being the Substance of a Course of Lectures now delivering in the University of Maryland. By David Hoffman.

VI. British Opinions on the Protecting System.
1. Debate in the British House of Commons on the American Tariff, July 18, 1828.
'The American Tariff'; an Article in the Edinburgh Review for December, 1828.
3. 'Commerce of the United States and the West Indies;' an Article in the London Quarterly Review for January, 1829.

VII. Lafayette in America.
Lafayette en Amerique en 1824 et 1825; ou Journal d'un Voyage aux Etats-Unis. Par A. Levasseur.

VIII. A Year in Spain.
A Year in Spain. By a Young American.

IX. Popular Eloquence of the Romans.
Titi Livii Patavini Historiarum Liber Primus et Selecta quædam Capita. Curavit Notulisque instruxit Carolus Folsom.

X. Dana's Thoughts on the Soul.
A Poem delivered before the Porter Rhetorical Society, in the Theological Seminary, Andover. By Richard H. Dana.

XI. The American Almanac.
The American Almanac and Repository of Useful Knowledge for the Year 1830.

Quarterly List of New Publications. Jan. 2.

DISTRICT OF MASSACHUSETTS, *to wit.*

District Clerk's Office.

BE it remembered, that on the thirty-first day of December, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit:*

'Studies in Poetry,' embracing notices of the Lives and Writings of the best Poets in the English language; a copious selection of elegant Extracts; a short Analysis of Hebrew Poetry, and translations from the Sacred Poets—designed to illustrate the principles of Rhetoric, and teach their application to Poetry, by George B. Cheever.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. I.—No. I. (New Series.) For January, 1830.

CONTENTS.

New Year, The hour of Death; Opinions of Tertullian; Claims of Christianity to our careful attention and study; Orthodox uncharitableness; Reciprocal duties of minister and people.—Public worship; The means of cultivating love to God; He that is not against us is on our part. Jan. 2.

LIBERAL PREACHER—*for January.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for January, 1830, containing a Sermon by the Rev. CHARLES BROOKS, of Hingham, Mass.—'*On Procrastination*,'—from Acts xxiv. 25. Jan. 2.

SELECTED POETRY.

[From the Winter's Wreath for 1830.]

THE VOICE OF THE WAVES.

BY MRS. HEMANS.

How perfect was the calm!—it seem'd to sleep,
No mood which season takes away, or brings,
I could have fancied that the mighty deep
Was even the gentlest of all gentle things.

* * * * * * * *

But welcome fortitude and patient cheer,
And frequent sights of what is to be borne.
Wordsworth.

Answer, ye chiming waves,
That now in sunshine sweep!
Speak to me from thy hidden caves,
Voice of the solemn deep.

Hath man's lone spirit here
With storms in battle striven?
Where all is now so calmly clear,
Hath anguish cried to Heaven?

Then the sea's voice arose
Like an earthquake's under tone—
'Mortal! the strife of human woes
When hath not nature known?

'Here to the quivering mast
Despair hath wildly clung,'
The shriek upon the wind hath past,
The midnight sky hath rung.

'And the youthful and the brave,
With their beauty and renown,
To the hollow chambers of the wave
In darkness have gone down.

'They are vanished from this place—
Let their homes and hearts make moan!
But the rolling waters keep no trace
Of pang and conflict gone.'

Alas! thou haughty deep!
The strong, the sounding far!
My heart before thee dies—I weep
To think on what we are!

To think that so we pass,
High hope, and thought, and mind,
Even as the breath-stain from the glass,
Leaving no sign behind!

Saw'st thou nought else, thou main?
Thou and the midnight sky?
Nought, save the struggle brief and vain,
The parting agony?

And the sea's voice replied,
'Here noble things have been!
Power with the valiant when they died,
To sanctify the scene:

'Courage, in fragile form,
Faith trusting to the last,
Prayer, breathing heavenwards through the storm:
But all alike have passed!'

Sound on, thou haughty sea!
These have not passed in vain;
My soul awakes, my hope springs free
On victor wings again.

Thou, from thine empire driven,
May'st vanish with thy powers!
But, by the hearts that here have striven,
A loftier doom is ours!

MISCELLANEOUS SELECTIONS.

ANATOMICAL STUDIES.

In a pamphlet recently published, on the subject of 'Legalizing the Study of Anatomy,' we have a candid and free discussion of the question, from which we have taken the following extracts. We would refer our readers to some further remarks on the subject on the second page of this day's paper.

Having shown by a variety of remarks and arguments the importance of the study to the safety of life, and the necessity of actual dissections, to the acquirement of an adequate knowledge, the writer proceeds thus,—

The public must choose between these two things,—the dissection of the dead, or the mutilation of the living. We say the *public* must choose, for it is their affair; and if they choose the greater evil, physicians will be exempted from a pursuit revolting in its nature, and not unfrequently dangerous, and even fatal to their health, in its consequences; and their occupation will still remain, if not as laudable and beneficial to the community, at least as lucrative to themselves, and even more so; for ignorance often protracts disease.

Medical men are not so sunk in barbarism as to be willing to cultivate science in a mode to outrage those very natural feelings entertained towards the bodies of those who have been loved and cherished in life. It were better that medical science should be extinct, and medicine relapse into empiricism, than that the just rights of humanity should be infringed, and the condition of honest poverty degraded, to furnish the means of sustaining this science. But with regard to the poor, we believe they have no better friends than their physicians; and common experience teaches, that medical men are looked upon by the destitute and distressed in the double capacity of physician and friend. Notwithstanding this obvious truth, and that the medical profession have, in reality, no interests at variance with those of the community, it has hitherto been easy matter to excite a popular prejudice against the profession, as a body, and to direct that prejudice to thwart their plans of improvement. We believe that practitioners of medicine may fairly be viewed as instruments of good to their fellow creatures; and we believe also, that it *will essentially* benefit the *poorer class*, more than any other, to pass a law legalizing Anatomy, and thereby qualifying those physicians, who have in charge the health of the poor, to take upon them the management of their diseases and accidents, with more experience and skill.

Let any large establishment, devoted to the maintenance of the poor, be examined, and it will always be found that there is a portion of its inmates, for whose support the public is taxed, and whose labor is lost to the community, in consequence of unreduced dislocation, and fractures, and other injuries, remediable by surgeons possessing a greater degree of anatomical knowledge than frequently falls to the lot of those who officiate as physicians to the poor. The rich have not the same interest at stake; for money will purchase skill at whatever cost; and there will always be found some physicians, who will at great expense, and risk, and labor, procure that skill which the rich are willing to pay for.

On the continent of Europe, where the distinction of classes in society is greatest, there is little or no hindrance to the prosecution of anatomical pursuits. The bodies of all who die in the hospitals, and other charitable establishments, are devoted to this purpose; and yet, so perfectly are all classes reconciled to the arrangement, that no poor person is ever known to be restrained from entering these establishments, by fear of dissection after death. In England and in this country the distinction of classes in society is less marked, and a greater degree of intercourse and sympathy prevails between rich and poor. This is indeed the happy result of free institutions: but is it indeed the legitimate consequence that we should be less enlightened, more prejudiced, and more blind to the real interests of those, whom we wish to protect and benefit, than our worse governed fellow men? We are accustomed to congratulate ourselves that our country possesses within itself the means essential to our support and happiness. It is manifestly inconsistent with this assertion, and derogatory to our vaunted independence, that we must send our youth abroad, and at an immense expense, to qualify them to exercise a calling of daily necessity, and indispensible importance.

If anatomical science is to be sacrificed to popular feeling, and dissections totally relinquished,—as they are in a fair way to be, if the present state of things is not remedied, and the laws against exhumation go on increasing in severity as they have done,—what would be the situation of the medical department of our army and navy in the event of another war? The lives and limbs of the brave defenders of our country would be safer any where else than in the hospital or cockpit. We should be carried back, in the retrograde march of ignorance, to the days when the accomplished Sidney, the flower of the English court and army, lost his life, because no surgeon was then competent to amputate his limb; or to a period less remote, when the Director General of the American army, quartered at Cambridge, reported a whole regiment in actual service, with no other surgical armament than one pocket case of rusty instruments. Surely every man who justly estimates the value of health and soundness to the laboring man, will promote the means of qualifying all, who are to practise the healing art, in a knowledge of the human frame, which is alone to be acquired by dissections.

There are other advantages to the community, which arise from the plan of surrendering suitable subjects to the uses of Anatomy, beside those which flow from the increased usefulness of the medical profession. The whole business of body snatching, with its disgusting and demoralizing consequences, will be effectually done away with. Our public prints will no longer be filled with the horrid details of half completed robberies of the grave; and men, otherwise praiseworthy, and highly useful, as medical practitioners, will not be ruined by fine, imprisonment and obloquy, for having too much zeal in learning their profession.

Dissection once allowed, in the mode we have proposed; or otherwise established by law as an occupation not to be visited by disgrace and punishment,—will go on as a thing of course, without excitement and without wonder, and with no more secrecy than decency and propriety require. It is of high moment for those who deprecate the effects of popular clamor, and desire the peace and quiet of society, to promote the only means, by which the bodies of those who have relations to feel for them, can be secured from daring and desperate resurrectionists.

It is not a small evil, likewise, that the present order of things tends to raise up a band of these villains, who have, in England, reached an alarming pitch of audacity and hardihood. Sir Astley Cooper stated recently, in an examination before a committee of the British House of Commons, that there was no man in England whatever might be his rank or consequence, whose body he could not obtain, after his death, if he had a mind to dissect it. And recent horrid events, which have happened there, prove that the hands of these wretches are not always unstained with blood.

[From the Spirit of the Pilgrims.]

HINTS TO A YOUNG MINISTER, ON THE USE OF PERSONAL PRONOUNS.

My Dear Sir,—

I am happy in the confidence I feel that you possess the great elementary qualifications requisite in the sacred work on which you have entered. Compared with these qualifications, there are numerous minor things which are but as dust in the balance; and yet no wise preacher would wish to indulge himself in any careless infelicities of language, or in blunders of any sort, even in trifles, that might by any possibility impair his usefulness in a holy and elevated calling. '*Hæ nugæ seria ducent.*'

My present object is, to caution you against some of these *nugæ* of the pulpit, the principal mischief of which is, that they may raise a question in hearers of intelligence, whether the preacher, who falls into them, has not something *trifling* in his character.

An example of my meaning you have in the substitution of the *plural* pronoun for the *singular*, where the preacher means *himself*. You may have observed this in some preacher of respectable sense and scholarship; and yet, if you undertake to analyze the usage, you can hardly fail to lose your gravity, the thing is so ridiculous.

In the first place, it is a gross violation of English *idiom*, and has no authority from the first orators of the language, either secular or sacred. About thirty years ago, here and there a preacher in England, and in this country, called *himself*, *we*,—in imitation of the French idiom. The same tribe of imitators caught at the rhetorical *ah!* of the French pulpit, and the *Mon Deiu!* and other profane invocations of God, introduced to ornament a sentence, in direct violation of Horrace's canon, 'Nec deus intersit, nisi dignus vindice nodus inciderit.' All this is gone by, except the partiality for the pronoun *we*, by which now and then a grave minister chooses to designate himself.

In the next place, as this usage violates English idiom, it of course leads to *confusion of sense*. All our grammarians have taught that *I* is a singular, and *We* a plural pronoun. If we do away this distinction by making them identical, or if we amalgamate both into one, the question arises, whether that one expresses unity or plurality of sense. In regal style, probably the king originally said *we*, meaning himself and court. And yet '*we*, George the IV,' seems plainly to mean but *one man;* and the attempt to make out the rest of the sentence amounts to a burlesque on 'the king's English.' Take an example translated from a proclamation of the Russian Emperor; '*we* Alexander first, Autocrat of all the Russias, &c,—With respect to *ourself*, we request all our subjects to offer up fervent prayers to God, that he may receive *our souls* into his everlasting kingdom.' Now if a naughty tyro in grammar should ask his English teacher,—how am I to parse this sentence?—how many emperors does it take to make one man?—and how many *souls* has that man?—he could only be told that royal style is not intended to be *parsed*, like that of common sense; and especially that this style, in foreign idiom, is not subject to the laws of English grammar.

Editors too are a privileged class of men; though several individuals have so often been associated in this class by partnership, that *we*, as used in this case, is commonly understood to denote *plurality* of sense. '*We* the Editor,'—would now sound so strangely, that perhaps this word, in process of time, will come, like 'tongs,' 'bellows,' &c. to have no singular.

But allowing all convenient latitude to emperors and editors, what occasion has the Christian preacher to confound grammar and sense, in using the personal pronoun? For example, '*we* shall attempt my brethren, to establish the truth of the following proposition.' Whom does the preacher mean by *we?* Himself and hearers?—or himself and other preachers?—or himself *only?* Neither the hearers who are present, nor the fraternity of preachers who are absent, have anything to do in proving that proposition. Why then should *one* man speak of himself in the *plural*, because he is in the pulpit, any more than if he were talking to a tenth part of these hearers in a conference room, or to one of them in his study, or giving instruction to his child or domestic? Again; '*We* know that while, as a minister of Christ, it is our duty to urge you to repentance, *we* are a sinner before God, as well as you.' That the following examples are not occasional trips of haste is probable, because they are taken from sermons printed by their authors 'And now brethren, *we* affectionately ask, why is not this duty faithfully performed by *you* all? What is your objection?' That the preacher began this address as one man, is evident, because he continues it in the singular; '*I* know that *I* speak to some,' &c. and thus, for some time, *I* goes on with the exhortation which *we* had begun. Again; an address at an ordination has this instance, '*We* know well the anxieties that press upon your spirits at this solemn hour; for *we* have felt them all, and can tell you, after *seven year's* experience, that there is just cause for them all.' The obscurity of sense is cleared up by a little reasoning, thus; the preacher could not mean, '*we* the assembly know,' &c.—for they had not been seven years in the ministry; nor *we* the ecclesiastical council,'—for it were marvellous that they should all have been ministers *just* seven years; but, '*we* the preacher know,' &c. This is the correct solution no doubt; for a little before, this plural preacher, calls the candidate *my* beloved brother,' and repeatedly says, '*we* speak not,' &c. and '*we* speak,' &c. in reference to what had been said by his single self.—In the following quotation I aim only at substantial not verbal exactness. *We* do not offer *ourselves* as a learned *expositor* of that revelation which God has given *us;* but *we* say that he is without excuse, who rejects the testimony of God, so often repeated by *us*, that he 'gave his Son to die for *us*.' A revelation given to the preacher! A Saviour given to die for the preacher, in distinction from other men! His incongruous use of pronouns makes him say this; but surely this is not his meaning. One more instance may be added; it is a sentence with which I heard a minister begin his closing prayer after sermon. '*We* pray thee bless the truths which *we* have now dispensed to these dying hearers.' In a petition thus expressed, how could the assembly unite? The hearers had not been dispensing truth.

Now, my dear sir, if you have fallen into this solecism in pulpit phraseology, just look a moment at the simple language of Christ and the Apostles, and see what a strange transmutation of the New Testament would be made by such a blending of personal pronouns. One example from Paul must suffice. 'Let no man think *us* a fool. Are they Hebrews? so *are we*. Are they Israelites? so *are we*,' &c. Thrice *were we* beaten with rods; once *were we* stoned,' &c. What a curious address must this have been to the *Gentile* converts of Corinth?

But modesty offers its apology. 'Though an apostle might speak of himself in the first person, this would be *egotism* in a common man, especially a young man.' And what is egotism? Not using proper terms to express proper thoughts. It consists in a *spirit of ostentation* with which a man speaks of himself, and not in the words he uses. In illustration of this point, the following anecdote was some time since related, by a writer in one of our periodicals. 'Among the theological pupils of the celebrated Dr. Bellamy, was a young man named B——, whose vanity was often offensive to his instructor, and who was one day reading for criticism a manuscript containing many sentences like this, 'Such is *my* opinion, whatever others may think, and *I* am confident that *my* opinion is correct.' At the close of such a sentence, the Doctor, in his peculiar, authoritative manner said, 'Stop, B——*I, I*, who is this *I?*' The writer adds, 'When I hear a preacher, who seems to be nothing more than *one man*, saying to his hearers,—'*We* as an ambassador of the cross, exhort you to receive the truths which *we* have now delivered,' I often feel inclined to say, "stop,—who is this *we?*"'

There are several other points of sagacious refinement in the praseology of the pulpit, to which I should have called your attention, had I not extended the foregoing remarks beyond my own intentions. One of these is, the habit of some spruce young preachers, 'righteous overmuch' in accuracy, who say 'the *first two* and the *last two*' verses of a psalm, instead of the *two first*, &c.

Perhaps at some convenient time I may give you some further hints on these 'trifles' of our profession. In the meantime I am very sincerely yours, &c.

EXTENT AND GROWTH OF AMERICA.

We doubt not our readers will be gratified by further extracts from the article on America, in the Eclectic Review of November, from which we made selections last week.

The subject of the remarks we now give, is, 'The Extent and Growth of America.'

The American empire is certainly the most remarkable in its origin, character, and developement, that the world has ever witnessed. They are beginning, it has been remarked, with an area greater than that with which other empires close, and which, in point of territorial extent, is exceeded only by the empires of Russia, Great Britain, China, and Brazil. According to Humboldt, it comprises about 2,080,800 square miles, being ten times the extent of France, and a little larger than Europe to the westward of Russia. The present population of the United States, including the Indians, is very nearly twelve millions, several millions more than the subjects of the Ottoman empire in Europe, or of the Persian Shah in Asia; very nearly equal to the population of England, and exceeding that of either Prussia or Spain; one third more than that of Mexico, more than four times that of Colombia, and nearly three times that of Brazil. And yet, this empire is still in its infancy. England, in 1750, contained not more than six millions of inhabitants, or one half of her present numbers, having about doubled her population in seventy years; and now we are complaining of being over-peopled! The United States contained, in 1750, less than two millions of inhabitants. In 1790, these had increased to nearly four millions; in 1800, to five millions and one third; in 1810, to upwards of seven millions; in 1820, to 9,638,226; and in 1828, to 11,348,462. Thus, in eight and twenty years, the population has tripled; and, by the end of the present century, supposing it to increase at the same rate, it will amount to ninety millions, or about half of the supposed population of the Chinese empire! Nothing in the history of the world presents any parallel to this expansion of the human race. Burke, in his memorable speech on Conciliation with the Colonies, in March 1775, used expressions which were no doubt regarded at the time as rhetoric: they now read like predictions. 'Such is the strength,' he said, 'with which 'population shoots in that part of the world, 'that, state the numbers as high as we will, 'while the dispute continues, the exaggeration ends. While we are discussing any 'given magnitude, they are grown to it.—'While we spend our time in deliberation on 'the mode of governing two millions, we shall 'find we have millions more to manage. 'Your children do not grow faster from in'fancy to manhood, than they spread from 'families to communities, and from villages 'to nations.'*

The causes of this rapid increase are not to be found in the physical capabilities of the country, or the mere circumstance of there being such ample room for the ever growing numbers. In Brazil, there is a still wider extent of fertile territory, with a more genial climate; yet, at the beginning of the present century, after having been colonized nearly 300 years, it contained only twelve cities, sixty six towns, and less than half a million of inhabitants. Since then, the population has been increased by emigration from Europe, and is now supposed to be between four and five millions, one half of whom are slaves, and the whites form only one sixth of the total. In the United States, the case is just reversed; the slaves form one sixth, and the whites very nearly five sixths. What then is the true explanation of the problem? Brazil was colonized on the principle of the feudal system; North America on that of republicanism, which recognized every individual colonist as a substantive member of the commonwealth. And closely connected with this distinguishing feature of their polity, was the spirit of commercial enterprise which the settlers brought with them, and of which it is difficult to say, whether it ought to be regarded as the parent or the offspring, the root or the fruit of republican principles. This commercial spirit has at all events been the main spring or moving power of the whole machinery; the fountain of national strength, and the soul of the political system. Of the Americans, it may justly be said, that they are a nation of merchants. It is the spirit of commerce which has pushed on the population into the wilderness, opening new channels, creating fresh markets in all directions, and calling new cities into existence along the line of its march, as if by enchantment. 'The more we look at the mere latitude and 'longitude grasped within their map,' say the Edinburgh Reviewers, 'and the longer 'we pause over the diversity of interests, and 'the mixed degrees of civilization necessari'ly contained in its circumference, the deep'er becomes our sense of the concentrating 'force of those institutions, and of that pub'lic spirit, which, dealing with rough mate'rials, brought widely and suddenly together, 'can dispense with the ordinary aids of ex'ternal pressure, and cement them up into 'one united system of natural power and or'der.'† The phenomenon is indeed worthy, of most attentive contemplation; but the true principle of cohesion, which thus supersedes the operation of external pressure, lies not so much in the political institutions, as in the plastic spirit which framed them. The Americans are not only beginning with an area greater than that with which other empires close, but they are starting from a point in civilization, and more especially in the practical application of the useful arts, to which the older empires never attained.—The facilities and security of intercourse between the remotest parts of this vast territory, the rapid diffusion of information by means of the press throughout the Union, the constant migratory movement that is going forward in all directions, connect together the different States in a closer geographical union, than frequently exists between the adjacent provinces of a feudal empire. The thoughts of the English farmer range within a circle of twenty miles diameter. The ideas of the American planter or trader traverse the wide extent of the national territory between the Atlantic and the Pacific oceans. The mighty streams of the American continent 'make geographers of all the settlers on their 'banks, who depend upon this communica'tion with the wide world, for all the means 'of raising themselves above the condition of 'the wandering savages around them.'

* Edinburgh Review, No. xcviii. pp. 496.

† Burke's Speeches, vol. i. p. 279.

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